

In Guatemala organs of a slain war captive were given to an old prophetess to be eaten. She was then asked to pray to the idol which she served to give them many captives.¹ Human sacrifices and sacramental cannibalism exist amongst the Bella-coola Indians in northwestern British America. Children of the poor are bought from their parents to be made sacrifices. The blood is drunk and the flesh is eaten raw. The souls of the sacrificed go to live in the sun and become birds. When the English government tried to stop these sacrifices the priests dug up corpses and ate them. Several were thus poisoned.²

351. Cult and cannibalism. The cases which have been cited show how cult kept up cannibalism, if no beast was substituted. Also, a great number of uses of blood and superstitions about blood appear to be survivals of cannibalism or deductions from it. The same may be said of holiday cakes of special shapes, made by peasants, which have long lost all known sense. In one part of France the last of the harvest which is brought in is made into a loaf in human shape, supposed to represent the spirit of corn or of fertility. It is broken up and distributed amongst all the villagers, who eat it.³

A Mogolian lama reported of a tribe, the Lhopa of Sikkim or Bhutan, that they kill and eat the bride's mother at a wedding, if they can catch no wild man.⁴

352. A burglar in West Prussia, in 1865, killed a maid-servant and cut flesh from her body out of which to make a candle for use in later acts of theft. He was caught while committing another burglary. He confessed that he ate a part of the corpse of his first-mentioned victim "in order to appease his conscience."⁵

353. Food taboos. It is most probable that dislike to eat the human body was a product of custom, and grew in the mores after other foods became available in

abundance. Unusual
foods now cost us an effort. Frogs' legs, for
instance, repel
most people at first. We eat what we learned
from our parents
to eat, and other foods are adopted by "acquired
taste/" Light
is thrown on the degree to which all food
preferences and taboos

¹ Brinton. *Nagualism*, 34. * Rockhill, *Mongolia and Thibet*,
144.

² *Mitt. Berl Afus.*, 1885, 184. ⁵ PSM, LIV, 217.
« PSM, XLVIII, 411.